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It being impracticable to express in these columns the divergent views of the thousands of members of the American Peace Society, full responsibility for the utterances of this magazine is assumed by the Editor.

THIS SOCIETY

IT is a pleasure to notify the friends of the American Peace Society that their contributions arrived in sufficient quantities to assure the \$15,000, according to the terms of the offer of the Carnegie Endowment for International Peace. Indeed, the amount was oversubscribed by some \$850.00.

THE Carnegie Endowment for International Peace has offered to give to the American Peace Society, for the fiscal year beginning July 1, 1922, a sum equal to its revenue from other sources to and including \$15,000. This is the third year that the Carnegie Endowment for International Peace has made this generous offer.

THE Ninety-fourth Annual Report of the Directors of the American Peace Society is now available. Besides the list of officers, the report of the President, the report of the Secretary, and the report of the Treasurer, it contains the revised Constitution and By-laws of the Society; also the addresses delivered at the annual dinner, in Washington, May 26, 1922. This report can be had upon application.

A CAUSE OF THE WORLD UNREST

EVERY ONE recognizes the existence of a world-wide unrest. The murder of Walther Rathenau, the German Foreign Minister, June 24, is but one evidence of a prevailing lawlessness. There have been in the neighborhood of 400 political murders in Germany since the Peace Conference in Paris. War exists in Ireland, the Levant, Egypt, India, China. One asks, Why has the Gandhi movement in India reached such proportions? Why has England felt obliged to release her control in Egypt? Why this shedding of blood in China? Why the murder of the leading statesman and the change of government in Japan? Why these cries out of Korea, Australia, Haiti, Mexico, the Philippines? Why these revolts in the East against the dominion of the white man? One may properly add, Why the devastating struggle between "classes" around the world?

We are of the opinion that the answer to these questions is simpler than is commonly supposed. It seems to us that Mr. Frazier Hunt, in the second chapter of his "The Rising Temper of the East," tells the story. Mr. Hunt says:

"The story of the revolt against white domination by India's three hundred million is the story of the unrest of but one-third of the billion black, brown, and yellow men of the awakening East. This that follows is the story of another discontented third—of the great Mohammedan millions scattered from the provinces of India, through the historical passes of the Himalayas, across Persia, Mesopotamia, Arabia, over the Nile and into Egypt, and across the great stretches of northern Africa.

"They, too, are tired of domination. They, too, are tired of their subservience to Europe. They, like the millions of ignorant, half-hungry Hindus of India, want to run their own affairs their own way, and they do not care if it is less efficient or less modern or less 'civilized' than the way of their European masters and tutors. They are willing to admit the superiority of much of western civilization, but they want to be choosers themselves."

The thing that men are demanding is the thing France helped Greece to achieve at Navarino October 20, 1827. It is the thing Cavour aimed to achieve for Italy. It is the thing for which American revolutionaries fought from 1776 to 1783. Men have tried to phrase this thing. They have called it variously the "Declaration of the